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derived from another source. But any man may be expected to stumble in so dim a region. And it must be added that Dr. Conley is cautious and ever and anon sounds the warning of our deep ignorance.

The general subject of Part II is "Evolution and the Biblical Teachings Concerning Man." The chapters deal with the creation of man (and of woman considered separately), moral responsibility and sin, Jesus Christ, salvation, inspiration and revelation, and things to come. In this section the student of organic nature will find, along with much that is helpful, little to criticise, except the treatment of the facts relating to sex in the first and sixth chapters. Such a book as Geddes and Thomson's *Evolution of Sex* would probably suggest some revision of these passages.

We are grateful to Dr. Conley for this serious study of the deeper problems of human life and destiny. It has not the breadth of view and illumination of Griffith-Jones's book, *The Ascent Through Christ*, which covers much the same ground, but its more modest purpose and its clear and direct style may suit it to the convenience of many readers.

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DIE RELIGIÖSEN UND PHILOSOPHISCHEN GRUNDANSCHAUUNGEN DER INDER. Aus den Sanskritquellen vom völkergeschichtlichen Standpunkte des Christenthums aus dargestellt und beurtheilt. Von JULIUS HAPPEL. Giessen: J. Ricker'sche Verlagsbuchhandlung, 1902. Pp. viii+252. M. 10.

THE purpose of this work is the confrontation of Christianity with "Hinduism" of the period in which it brought forth its highest creations in the field of religious and philosophical thought. This period is not more closely defined, but a perusal of the book shows that it corresponds to those periods in the development of the religions of India which we term the Vedic and Brahmanical, and excludes what we technically call Hinduism with its sectarian developments. In five chapters the author discusses "the deepest and most imperishable truths of Hinduism" in respect to its belief in divinities, its cosmogony and cosmology, its view of the nature, dignity, and object of man, its perception of sin, and its theory of the redemption of the world. The first, second, and fourth of these subjects are treated first from their immediate-religious and then from their philosophic side.

To indicate briefly Happel's conclusions: The Vedic belief in

gods is a retrogression and distinctly on a level with the beliefs of savages; the philosophical concept of Ātman does not rise above this and in some points is inferior to it. The gloomy idea of the constitution of the world that is characteristic of savages is found in India also (pp. 117 ff.). With regard to the nature, dignity, and object of man, the early peoples of India retained (p. 185) the views of savages or half-civilized peoples. In their concept of sin they are also inferior to other branches of the Indo-European family—the fundamental fault being that they ascribe sin to ignorance and not to perversion of the will. They are in error in believing that the suffering of the world is merely physical, and their means for its redemption are insufficient. The consequence is that Happel believes that this early Hinduism is inferior, not only to Christianity, but also to the religions of the Germanic and Hellenic peoples. The cause of this is found in the influence of the aboriginal inhabitants of India, and this may be said to constitute the central idea of the book.

Space forbids any criticism in detail, but I may add that the attempt to carry the doctrine of metempsychosis (p. 169) to the earliest times is wrong, and so also the refusal (pp. 39, 199 ff.) to recognize "survivals" in the representation of the gods under animal forms, the importance of which seems exaggerated. Furthermore, the Indo-European name for God is utterly unable to support arguments of the kind that are built up (p. 4 f.) on this *schönes Urdatum*. There are besides a number of matters that would incline one to question the sufficiency of the author's philological equipment; inability correctly to divide the Sanskrit words appears frequently; in evidence also is his mis-accentuation of Greek. On p. 7 he has been misled by the Rig Veda orthography *dūlabha-* for *dūḍabha-* into connecting this word with the root *labh*. Compare also page 15, where *sukṛtām ulokam* (Rv. 10. 16, 4) is rendered by *in die Welt der guten Werke* and out of *ajo bhāgaḥ* of the same stanza is made *den ewigen Theil*, of the deceased, which Agni sends to the *Pitaras*, instead of the goat which is given to Agni as his portion and which he is asked to burn. The *Chāndogya Upaniṣad* is invariably cited as if the initial of its name were the unaspirated surd.

The favorable opinions of the Greek religion rest in part upon ignorance of its features. The high moral purpose that makes the gods take part in the battles around Troy as the "Richter, Ordner und Strafvollstrecker einer ewigen im Volkerleben, und nicht im Einzel- und Privatleben waltenden Gerechtigkeit" (p. 35) is not apparent in

the *Iliad*. That the Greeks did not represent their divinities in animal or partially animal form (pp. 39, 205) is also incorrect. In the case of Pan it is done in abundance (*cf.* Roscher, *Ausführliches Lexicon der gr. u. röm. Mythologie*, Sp. 1407 ff.); note also the addition of rams' horns to the head of Zeus when he is identified with Ammon, the more or less complete representation of Dionysos as a steer, the idea of Boreas wavering between horse and man, the statue of Eurynome in the temple near Phigaleia, the representation of river gods as steers or serpents, and the legend of Leto's change to a wolf at the time of the birth of her children, hence *λυκηνήs* as an epithet of Apollo. Then, as Happel is equally shocked by the Vedic gods assuming at times the forms of animals, we must include the similar cases in Homer, and also the appearance of Zeus in his adventures with Leda and Europa. That the author is not too familiar with his Herodotus may be seen on p. 211, where the review of Xerxes's army is put on the wrong side of the Hellespont.

With regard to the outward appearance of the book, it is guilty of bringing a new system of transliteration, to which may be added that the system is in itself bad. Page 252 contains a considerable list of misprints which are far from being all that the book contains.

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THE WORLD'S EPOCH-MAKERS: PLATO. By DAVID G. RITCHIE; M.A., LL.D., Professor of Logic and Metaphysics in the University of St. Andrews; late Fellow and Tutor of Jesus College, Oxford. New York: Charles Scribner's Sons, 1902. Pp. xii + 226.

THIS little volume is not a popular exposition of Plato's philosophy. The greater part of it is devoted to a critical interpretation, which will be of chief interest to those who already possess a general knowledge of the problems at issue. These problems are discussed in the light of the recent literature of the subject, including the work of M. Lsutoslawski on *The Origin and Growth of Plato's Logic*. The interest of students will naturally center about the chapter on "The Parmenides and Plato's Later Idealism." The limits of the present notice will permit only a brief statement of the conclusions reached.

Professor Ritchie minimizes the realistic element in Plato's doctrine of ideas, and emphasizes the reconstruction period represented